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QUEEN'S COLLEGE JOURNAL

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MALCOLM MCKENZIE, B.A., - - - *Editor.*
DAN. R. DRUMMOND, B.A., - - - *Managing Editor.*
ROBT. S. MINNES, B.A., - - - *Business Manager.*

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All communications of a business nature should be addressed to the Business Manager.

SINCE there is a misconception in some quarters as to the relation which the Alma Mater Society bears to the students and faculty, and a tendency to overlook its importance, it becomes necessary to point out what its true position and value is. The fact that it affords an invaluable means of culture as a debating society is alone a sufficient reason for its existence, and for receiving the hearty support of every student. But apart from this, as its President ably pointed out in his inaugural address, its existence is essential in conducting the affairs which properly belong to the students. For the benefit of those who did not hear his address we quote his words: "The A. M. S. has under its care the Athletic Association with its various branches; it has direct management of the JOURNAL; it has a motherly oversight of the Glee Club, and it directly manages everything connected with the potential existence of the gymnasium. It is the student's society, since every student becomes a member. It prevents disorder and discord, and cultivates a feeling of manly self-reliance. And, more than this, it is the one connecting link between the students and the faculty." In its relation to the faculty, we would add, it is the one recognized channel of communication. Through it the students may state their grievance, if such arise, and give authoritative expression to their wishes; by means of it also the faculty is brought into closer touch with the students and is enabled to form a truer estimate of their needs. All important questions of general interest should therefore be discussed in its meetings, or in mass meetings called only by its authority. If this rule were always adhered to, misunderstandings could not so easily arise. On these three grounds it must be admitted that the A. M. S. is necessary to the welfare of the University. We urge these thoughts not only to increase the interest of those who take part in the work of the society, but

also for the benefit of those who through want of consideration undervalue its importance.

Almost every one of the three hundred and eighty colleges in the United States has a College Journal which is, generally speaking, highly appreciated and liberally supported. The same thing may be said of our Canadian universities. In fact, it would seem as if our little college world could no more do without its fortnightly or monthly publications than the political world without its dailies. So important have these college papers become of late years that four American colleges, Princeton, Harvard, Yale and Cornell have each deemed it advisable to issue dailies. But despite these facts the trustees of John Hopkins' university have adopted the following resolution:—"That it is not desirable that any publication be issued by the students of this university without the consent of the Board of Trustees, and that the publication of any newspaper by any person or persons connected with the university is forbidden."

But the students of John Hopkins' are not alone in their unfortunate position, for the undergraduates of Chattanooga university have to contend with a similar but more vigorous resolution. The college authorities in this case not only requested that the appointment of the journal staff should be in their hands, but demanded that "every line of matter should be submitted to them before publication."

The students very wisely refused "to spend their time and money on an enterprise that must be carried on under such servile mortifications." It is quite evident that some one has blundered, but the circumstantial evidence is not sufficiently conclusive to enable us to detect the guilty party. We cannot think that the administration of either university above referred to would take such decided steps if the former editor or editors had kept within reasonable limits. Nor would we be hasty in attaching blame to the previous managers of the journals. Be the cause what and where it may, two things are certain; not only is it a mistake for "Varsity authorities to control a college journal and consequently cancel student interest in a paper intended from its very beginning to be conducted by the students and chiefly for the students; but on the other hand it is a grievous error to make the columns of any academic paper the medium for offending professor, graduate or undergraduate, and thereby causing strife. Contention breeds dissolution for "a house divided against itself cannot stand." It should ever be remembered that all who are in any way closely identified with a college form one body with common interests. Granting then that the publication of a journal is a good and almost necessary thing for any university, then it

follows that both teacher and taught should harmoniously work together for the production of the best periodical possible, each feeling that the journal is his journal and that he is partly responsible for its financial standing as well as its literary excellence.

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STORIES OF NEW FRANCE. In two series. By Agnes Maule Machar and Thomas G. Marquis, B.A. (1889). Boston: D. Lothrop Company.

The "Stories of New France" is a joint production as the title shows. Miss Machar is an old literary hand, and as might be expected her share of the work is done with the skill that comes from long practice. The desire to point a moral, betokening that the preacher is too strong for the artist, comes out once or twice, but where the heart is filled with the enthusiasm of humanity, this is almost inevitable.

Mr. Marquis tells the stories assigned to him with less literary finish, but with a grasp and distinctness of outline full of promise when his style gains freedom and he assays a more ambitious flight. The book fills a place that ought to ensure it a hearty welcome from Canadians. We trust that it may be read widely were it only that men of British descent might learn how much they owe to their fellow-citizens with French blood in their veins. While sympathizing with the sacrifices made by the men and women who came to Canada in the hundred and fifty years between Champlain's time and the great siege of Quebec, some of these stories indicate how inferior the civilization that came from France was to that which was introduced into New England. The story of the three war-parties throws a lurid light on the time. The men who massacred the villagers of Schenectady were lionized on their return to Montreal!

Some one should give us a companion volume to these stories containing sketches of representative British Canadians; the U. E. Loyalists who struggled through the forests to reach Ontario, and those who were thrown in thousands on the iron shores of the Maritime Provinces; Sir Guy Carleton and the heroes of Quebec; the gallant explorers and fur-traders of the North-West; the men of 1812-15 and their Indian allies; the Highland chiefs and clansmen and other pioneers to whom we owe Canada's present strength. Such a volume would supply a want that we have long felt. Compared to Quebec, the soil, too, is comparatively virgin, and the tiller of it would reap a rich reward. Perhaps Mr. Marquis may think this suggestion worth considering. In the meantime we thank him heartily for the beginning he has made, and we congratulate the joint authors on the pretty volume they have given us. We have read it from cover to cover and interest never for a moment flagged.

* *

Our early history is full of striking and romantic incidents and exploits, and should, to Canadians at least, be "familiar in our mouths as household words." To so desirable an end, the work before us should contribute much. The story of the French Régime is told quite fully in two series of tales, the first of which is Miss Machar's work, while Mr. Marquis has written all but one of the second. Conspicuous among Miss Machar's subjects are the wander-

ings of Champlain and La Salle, the founding of Montreal and Kingston, and the heroic work of the French Missionaries. Mr. Marquis has ably handled such heroic scenes as the exploit of Laulac, the defence of "Castle Dangerous," the expulsion of the Acadians, and the capture of Quebec. The last is one of the clearest accounts of the great siege we have read. The style of both authors is clear and easy, and the whole book will be found most interesting.

As the present method of teaching history in our schools apparently is to make the pupils learn the merest and driest catalogue, while the teacher has first to clothe upon that catalogue for his own benefit, and then to impart to the pupils such homeopathic doses as will reconcile them to the infliction, we would recommend this work to teachers as an excellent and interesting assistance. Indeed, we believe it will prove far more palatable to pupils themselves than the dry catalogue of bygone facts with which they are usually regaled. As a Canadian work, as a Canadian history, and as possessed of indubitable merit, we recommend it, not to teachers alone, but to all our fellow-students and readers.

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"RULES AND FORMS OF PROCEDURE." Issued by the Presbyterian News Company, Toronto.

This is a second edition of the work, carefully revised and enlarged, for the use of the Presbyterian Church in Canada. The first edition was brought out a few years after the Union of 1875 by a Committee of which Dr. Bell, now of Queen's College, was convener. It was a good work, well suited to the circumstances of the Church. Of course the lapse of years and change of circumstances showed where improvements might be made and gaps filled up. Accordingly, a few years ago when the first edition was exhausted, the General Assembly appointed a Committee to revise the book and to incorporate the legislation made in the interval. The Rev. Dr. Laing, of Dundas, was the convener. The work has been carefully done. Reports of changes proposed were presented at several meetings of Assembly and sent down to Presbyteries, and now the book is re-issued, enlarged and improved. One feature of it is worthy of notice. Such portions of legislation as have become in the technical sense stable law are printed in a different type, so that any reader can see at a glance what they are. The rest of the book has the authority of a useful guide, nothing more. At the same time what is laid down is for the most part the common law of all Presbyterian Churches. To Dr. Laing most of the credit is due. He has long been known as one of the best church lawyers in Canada. In what is now almost official language, we say let thanks be given to the committee, but especially to the convener, laying more than the usual stress on *especially*. We are glad to observe that Dr. Laing is in all likelihood to be the next Moderator of Assembly. He is worthy of it. Few men have rendered more laborious service to the Church at large than he has done.

There is learning enough in the world just now to solve any question that may arise; but there isn't wisdom enough, put it all together, to tell what makes one apple sweet and the next one sour.—*Ex.*

LITERATURE.

"GOOD-BYE"

OF all the words that e'er were known,
The one that causes deepest moan,
And many a tear and bitter sigh.
Is that short, sad, cruel word, "good-bye."

The common-place "good afternoon,"
"Good morning," or "good night," are soon
Forgotten, but until we die
We never can forget "good-bye."

Bright *au revoir* is lightly said,
O'er it a tear is seldom shed;
We meet so soon time seems to fly
But drags so slow with sad "good-bye."

Still must I say "good-bye," my friend,
Yea "God be with you" to the end;
To shield you when temptation's nigh
Until to earth you've said "good-bye."

KUMALLYE.

CANADA IN AUTUMN.

How fair her meadows stretch from sea to sea
With fruitful promise; changing robes of green
Varying ever till the golden sheen
Of autumn marks a glad maturity.

How gay 'mid orchard boughs the russets be;
The uplands crowned with crimson maples lean
Long, cooling arms of shadow, while between,
In sun or shade, the flocks roam far and free.

From east to west the harvest is her own;
On either hand the ocean; at her feet
Her cool lakes' sweetest waters throb and beat
Like cool, firm pulses of her temperate zone.

Gracious and just she calls from sea to sea,
"No room for malice, none for bigotry!"

LADY STUDENT

EXTRACTS FROM CARLYLE.

THE BEGINNINGS.

It is all work and forgotten work, this peopled, clothed, articulate-speaking, high-towered, wide-acred World. The hands of forgotten brave men have made it a World for us; they,—honour to them; they, in spite of the idle and the dastard. This English Land, here and now, is the summary of what was found of wise, and noble, and accordant with God's Truth, in all the generations of English Men. Our English Speech is speakable because there were Hero-Poets of our blood and lineage; speakable in proportion to the number of these. This Land of England has its conquerors, possessors, which change from epoch to epoch, from day to day; but its real conquerors, creators, and eternal proprietors are these following, and their representatives if you can find them: All the Heroic Souls that ever were in England, each in their degree; all the men that ever cut a thistle, drained a puddle out of England, contrived a wise scheme in England, did or said a true and valiant thing in England. I tell thee, they had not a hammer to begin with; and yet Wren built St. Paul's: not an articulated syllable; and yet

there have come English Literatures, Elizabethan Literatures, Satanic-School, Cockney-School and other Literatures;—once more, as in the old time of the *Leitourgia*, a most waste imbroglia, a world-wide jungle and jumble; waiting terribly to be "well-edited," and "well-burnt!" Arachne started with forefinger and thumb, and had not even a distaff; yet thou seest Manchester, and Cotton Cloth, which will shelter naked backs at two-pence an ell.

Work? The quantity of done and forgotten work that lies silent under my feet in this world, and escorts and attends me, and supports and keeps me alive, wheresoever I walk or stand, whatsoever I think or do, gives rise to reflections! Is it not enough, at any rate, to strike the thing called "Fame," into total silence for a wise man? For fools and unreflective persons, she is and will be very noisy, this "Fame," and talks of her "immortals," and so forth; but if you will consider it, what is she? Abbot Samson was not nothing because nobody said anything of him. Or thinkest thou, the Right Honourable Sir Jabesh Windbag can be made something by Parliamentary Majorities and Leading Articles? Her "immortals!" Scarcely two hundred years back can Fame recollect articulately at all; and then she but mumbles and mumbles. She manages to recollect a Shakespeare or so; and prates, considerably like a goose, about him; and in the rear of that, onwards to the birth of Theuth, to Hengst's Invasion, and the bosom of Eternity, it was all blank; and the respectable Teutonic Languages, Teutonic Practices, Existences all came of their own accord, as the grass springs, as the trees grow; no Poet, no work from the inspired heart of a Man needed there; and Fame has not an articulate word to say about it! Or ask her, What, with all conceivable appliances and mnemonics, including apotheosis and human sacrifices among the number, she carries in her head with regard to a Wodan, even a Moses, or other such? She begins to be uncertain as to what they were, whether spirits or men of mould,—gods, charlatans; begins sometimes to have a misgiving that they were symbols, ideas of the mind; perhaps non-entities, and Letters of the Alphabet! She is the noisiest, inarticulately babbling, hissing, screaming, foolishest, unmusicallest of fowls that fly; and needs no "trumpet," I think, but her own enormous goose-throat,—measuring several degrees of celestial latitude, so to speak. Her "wings," in these days, have grown far swifter than ever; but her goose-throat hitherto seems only larger, louder and foolisher than ever. She is transitory, futile, a goose-goddess:—if she were not transitory, what would she become of us! It is a chief comfort that she forgets us all; all, even to the very Wodans; and grows to consider us, at last, as probably nonentities and Letters of the Alphabet.

Yes, a noble Abbot Samson resigns himself to Oblivion too; feels it no hardship, but a comfort; counts it as a still resting-place, from much sick fret and fever and stupidity, which in the night-watches often made his heart sigh. Your most sweet voices, making one enormous goose-voice, O Bobus and Company, how can they be a guidance for any Son of Adam? In silence of you and the like of you, the "small still voices" will speak to him better; in which does lie guidance.

My friend, all speech and rumour is short-lived, fool-

ish, untrue. Genuine WORK alone, what thou workest faithfully, that is eternal, as the Almighty Founder and World-Builder himself. Stand thou by that; and let "Fame" and the rest of it go prating.

LABOUR.

For there is a perennial nobleness, and even sacredness, in Work. Were he never so beighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair. Work, never so Mammonish, mean, *is* in communication with Nature; the real desire to get Work done will itself lead one more and more to Truth, to Nature's appointments and regulations, which are truth.

The latest Gospel in this world is, Know thy work and do it. "Know thyself;" long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, of this knowing thyself; thou art an unknowable individual: know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

It has been written, "an endless significance lies in Work;" a man perfects himself by working. Foul jungles are cleared away, fair seedfields rise instead, and stately cities; and withal the man himself first ceases to be a jungle and foul unwholesome desert thereby. Consider how, even in the meanest sorts of Labour, the whole soul of a man is composed into a kind of real harmony, the instant he sets himself to work! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like hellhounds lie beleaguering the soul of the poor day-worker, as of every man: but he bends himself with free valour against his task, and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. The blessed glow of Labour in him, is it not as purifying fire, wherein all poison is burnt up, and of sour smoke itself there is made bright blessed flame!

Destiny, on the whole, has no other way of cultivating us. A formless Chaos, once set it *revolving*, grows round and ever rounder; ranges itself, by mere force of gravity, into strata, spherical courses; is no longer a Chaos, but a round compacted World. What would become of the Earth, did she cease to revolve? In the poor old Earth, so long as she revolves, all inequalities, irregularities disperse themselves; all irregularities are incessantly becoming regular. Hast thou looked on the Potter's wheel—one of the venerablest objects; old as the Prophet Ezechiel and far older? Rude lumps of clay, how they spin themselves up, by mere quick whirling, into beautiful circular dishes. And fancy the most assiduous Potter, but without his wheel; reduced to make dishes, or rather amorphous botches, by mere kneading and baking! Even such a Potter were Destiny, with a human soul that would rest and lie at ease, that would not work and spin! Of an idle unrevolving man the kindest Destiny, like the most assiduous Potter without wheel, can bake and knead nothing other than a botch; let her spend on him what expensive colouring, what gilding and enamelling she will, he is but a botch. Not a dish; no a bulging, kneaded, crooked, shambling, squint-cornered, amorphous botch—a mere enamelled vessel of dishonour! Let the idle think of this.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows—drawing off the sour feasting water, gradually from the root of the remotest grass-blade; making, instead of pestilential swamp, a green fruitful meadow, with its clear flowing stream. How blessed for the meadow itself, let the stream and its value be great or small! Labour is Life: from the inmost heart of the Worker rises his god-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness,—to all knowledge, "self-knowledge" and much else, so soon as Work fitly begins. Knowledge? The knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge; a thing to be argued in schools, a thing floating in the clouds, in endless logic-vortices, till we try it and fix it, "Doubt, of whatever kind, can be ended by action alone."

✽CONTRIBUTED.✽

THE THERAPEUTICAL VALUE OF HYPNOTIC SUGGESTION.

FROM time to time throughout various periods of the world's history, animal magnetism—or, as it is now termed, hypnotism—has flourished more or less; and now that it again promises to become fashionable, a consideration of this subject may not be out of place. Hypnotism was known in India more than 2,000 years ago, and the sect of religious fanatics called Gogins are probably the originators of most of the Hypnotic manipulations.

Babylonian and Egyptian priests are said to have produced their so-called miraculous cures by this means, and about the middle of the seventeenth century Valentine Greatrakes created a great deal of attention in Great Britain and Ireland by claiming to cure King's Evil with this method of treatment.

It has been truly stated that "Phenomena of a marvelous kind, more especially such as imply a mysterious power exercised by one person over another, not only attract attention, but take so firm a hold on the imagination that belief in them breaks out now and again with all the intensity of an epidemic;" hence when Mesmer began to practice this art in Paris in 1778 people flocked to him from all directions.

Mesmer surrounded his patients with all the pomp and ostentatious display which usually characterizes charlatanism. Sounds of soft, melodious music floated through the air of his apartments, which were made fragrant with sweetly-scented odors, while the dimly lighted room in which his patients were treated was hung with gilded mirrors that reflected the mystified faces of his credulous patients, who sat around a large vat in which various aromatic drugs and chemicals were decocted.

So great was the interest and excitement created by him that the Government appointed a committee to in-

investigate his work. This committee reported against the presence of any special agency, such as animal magnetism, and attributed Mesmer's results to physiological causes. The consequence was that Mesmer was obliged to withdraw from Paris to Switzerland, where he shortly afterwards died.

Dr. James Braid, a Manchester physician, was the first who investigated the matter in a scientific way, and he published some decidedly remarkable results. After his death it passed into the hands of quacks and nostrum-mongers and for a long time was held in disrepute.

Probably, owing to its unscientific and inaccurate employment by those who believed in its curative powers and its more glaring caricature by itinerant exhibitors, most of whom were thorough-faced imposters, it was promptly dropped by men of science, who were naturally reluctant to associate themselves with such questionable surroundings.

During the last ten years, however, the subject has been left somewhat in abeyance, and scientific observations have been made both in hospitals and private practice on the continent of Europe and elsewhere by eminent medical men, such as Dr. Charcot, of Paris, Liebault of Nancy, and Tuckey of London.

It is scarcely necessary to state that, so far as its existence is concerned, hypnotism is a verifiable phenomenon, which has been carefully studied by medical men, although from the difficulty of obtaining suitable adult "subjects," and the ease with which imposture may be resorted to, all public exhibitions of the same are very properly looked at askance.

As the result of his investigation on this subject, Dr. Charcot distinguishes three stages:

- (1.) That of lethargy, produced by fixing a bright point with the eyes or by compression of the eyeballs.
- (2.) That of catalepsy, produced by lifting the eyelids of the subject while in the first stage, or directly by a sudden shock to the sensory nerves, as by a flash of light; in this stage every muscle retains the position in which it is placed, like a painter's lay figure.
- (3.) That of Somnambulism produced by rubbing the vertex in either of the foregoing states.

In explanation of these phenomena Dr. Liebault's view is that the concentration of the mind solely on the idea of sleep soon leads to forgetfulness of the outer world and produces a sleep in which suggestions were readily acted on.

The hypnotic differs from the ordinary sleep in that there exists a relation between the sleeper and the operator, whereas in ordinary sleep the sleeper is, so to speak, wrapped up in himself.

Its power of relieving pain is attributed by some to cerebral inhibitory processes caused by intense dreams, and certainly other remarkable effects on the vasa-motor system have been produced by it.

For instance the production of a blister by the application of a postage stamp, which it was suggested would act as a vesicant; and the opinion has been advanced that in this way the occasional success of homeopathy and faith-healing might be explained.

The principal medical field for hypnotism would seem to be in the treatment of nervous disorders. Dr. Voisin

has recently stated that he had cured certain forms of insanity by this method of treatment; and not only this, but he also cured the intemperate, improved the memory, made imbeciles wise and bad folks good. In fact, his results resembled the waving of a conjuror's wand and saying to disease, "Begone!" If this be true our Governments should secure the services of professional hypnotists in order that they might exercise their marvellous influence on all those who are either mentally or morally astray, and thus confer a boon upon the public and at the same time do away with such expensive establishments as penitentiaries and lunatic asylums.

Minor surgical operations have been performed on patients while under its influence, and some of its more enthusiastic advocates claim that it can cure consumption, although in the latter instance it is probable that the hypnotizer shares with the patient the delusive hopes that invariably buoy up consumptive persons until they are almost upon the verge of the grave.

Having presented the claims of hypnotism in its most favourable aspect, I will try to explain why it has not been made more use of in the cure of diseases by members of the medical profession. Certainly it is not because it has never been tried, for we find that from time to time committees have been appointed by various medical societies in order that it might be thoroughly tested both on man and the lower animals.

The Hypnotic Commission which was appointed by the Paris Academy of Sciences in 1882 halted in its investigations after receiving a report of certain hypnotic experiments on rabbits and fowls. M. Miln Edwards, the president, read to the Academy a paper characterizing hypnotic experiments as dangerous to a condition of health already weakened by disease.

Professor Harting, of Utrecht, has communicated the results observed in rabbits, fowls and pigeons and guinea pigs, which he had hypnotized. Six fowls which he subjected to this influence all died with paralysis. The opinion was expressed that experiments of this nature, capable of producing serious lesions of the nervous centres ought not to be made on human beings without the greatest caution.

In proof of its danger to human life, the *Journal de Médecine* of Bordeaux, publishes some facts concerning a patient who had been hypnotized by Dr. Donato. Subsequently he became subject to spontaneous attacks of sleep, during one of which he attempted to commit suicide. This case affords strong evidence of the dangers attending hypnotic experiments. While in Italy Signor Dousto created a good deal of sensation while practising amongst the susceptible citizens of Milan. In order to arrive at the true facts concerning hypnotism, the Medicine Society of Milan discussed this subject during the summer of 1886, and after due deliberation passed a motion stating that the experiments were injurious to the nervous systems of those who submitted to them.

Subsequently the Italian Government summoned their leading physiologists and psychologists to consider the matter, and the result was that a resolution was passed to the effect that "for the protection of the liberty of every person, it is essential to prevent experiments which,

while abolishing the consciousness of actions, produce morbid physical effects on predisposed persons, and render them subject to the will of others."

As an example of the evil which may be wrought by persons who hypnotize others, the case has been cited of a young girl who was taken before a Paris tribunal, charged with stealing a blanket. She pleaded in excuse that she committed the crime whilst under the influence of hypnotism. During her stay in prison she manifested other symptoms of hypnotism and appeared to be completely under the influence of a fellow-prisoner.

In view of these facts most medical men naturally avoid using hypnotism as a therapeutic agent, and very few of the public are at present willing to submit to its influence, as they must for a time at least lose control of their freedom of will and higher reasoning powers. While the curative value of hypnotism seems very doubtful, the social and moral dangers connected with it may be enormous if its unrestricted use is permitted. At all events, public exhibitions should be prohibited, as is the case in Belgium, where its use is restricted to medical men, while in Switzerland even doctors must obtain a commission from the authorities before using hypnotism as a therapeutic agent.

SCRUTATOR.

NOTES.

CONCERNING THE HISTORY OF QUEEN'S, PREPARED FOR THE DOOMSDAY BOOK OF THE UNIVERSITY, BY THE VICE-PRINCIPAL, DR. WILLIAMSON.

(Continued.)

Under the able auspices of the Hon. William Morris, the following Act of Incorporation of the institution under the name and title of "The University at Kingston" was passed on 10th of February, 1840 (Chap. 35, 3rd Victoria).

"An Act to establish a College by the name and style of the University at Kingston." (Passed 10th February, 1840.)

WHEREAS, by the Petition of the Reverend Robert McGill, Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and of the Reverend Alexander Gale, Clerk of the said Synod, it appears that certain lands and funds have been placed at the disposal of the Presbytery of Toronto, by benevolent individuals, for the purpose of assisting in the establishment of an Academical Institution, or College, in connection with the Church of Scotland: And Whereas, the establishment of a University at Kingston, in the Midland District of this Province, for the education of youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature which are taught in the Universities of the United Kingdom, would greatly conduce to the welfare of the inhabitants of this Province: And Whereas, Lot No. 32, in the 3rd Concession, south of Dundas street, in the Township of Trafalgar, in the District of Gore, is now held in trust by John Ewart, for the benefit of the said College, and it is desirable that the trustees hereinafter named, and their successors in office, have Legislative authority to take and hold the said lot of land, and other lands and funds, as a Corporate Body, in perpetuity, for the purpose aforesaid: *Be it enacted, &c.*

That it shall and may be lawful for the Rev. Rbert McGill, the Rev. Alexander Gale, the Rev. John McKenzie, the Rev. William Rintoul, the Rev. William T. Leach, the Rev. James George, the Rev. John Machar, the Rev. Peter Colin Campbell, the Rev. John Cruikshank, the Rev. Alexander Mathieson, Doctor in Divinity, the Rev. John Cook, Doctor of Divinity, and the Principal of the said College for the time being, Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland; the Honourable John Hamilton, the Honourable James Crooks, the Honourable William Morris, the Honourable Archibald McLean, the Honourable John McDonald, the Honourable Peter McGill, Edward W. Thomson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, Thomas Blackwood, John Stang, Esquires, members of the said Church, and their successors, to take, receive, hold and maintain, in law, the above-named lot of land, or any other messuages, lands, tenements, hereditaments, or other property, real or personal, acquired, or to be acquired, for the establishment and maintenance of an Academical Institution or College, as aforesaid, for the education and instruction of youth and students in arts and faculties, such institution to be called "The University at Kingston."

2. *And be it enacted, &c.* That the said Trustees, and their successors, shall be, and remain forever hereafter, a Board or Body Politic or Corporate, in deed and in name, by the name and style of the "Trustees of the University at Kingston," and by that name shall and may have perpetual succession; and shall and may be able, in law and in equity, to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in all courts and places whatsoever, and may have a common seal, and may change and alter the same at their pleasure; and also shall be able and capable to have, take, receive, purchase, acquire, hold, possess, enjoy and maintain, in law, to and for the use of the said College, any messuages, lands, tenements, and hereditaments, of what kind, nature or quality soever, so as that the same do not exceed in yearly value, above all charges, the sum of fifteen thousand pounds sterling, and also that they, and their successors, shall have power to take, purchase, acquire, have, hold, enjoy, receive, possess, and retain, all or any goods, chattels, monies, stocks, charitable or other contributions, gifts, benefactions, or bequests, whatsoever, and to give, grant, bargain, sell, demise, or otherwise dispose of all, or any part of the same, or of any other property, real, personal, or other, they may at any time or times possess or be entitled to, as to them shall seem best for the interest of the said College.

3. *And be it further enacted, &c.* That the said Board of Trustees shall for ever hereafter consist of twenty-seven members, of whom twelve shall be ministers of the said Presbyterian Church of Canada in connection with the Church of Scotland, and fifteen shall be laymen in full communion with the said Church; the same to be appointed in succession, in manner as follows: that is to say, three ministers and four laymen, whose names stand lowest in this Act, and in the future roll of ministers and laymen composing the Board, shall, after the year 1842, retire from the Board annually, on the first day of the

COLLEGE NEWS.

ALMA MATER SOCIETY.

THE new officers have done well thus far in sticking to their election promises. They have begun splendidly and the Society has been given a new impetus by them. Regular meetings have been held every Saturday evening since the Christmas holidays, and although the strictly literary element has not shown up to any great extent, still the debating power of the students has been well developed in the discussion of the regular business affairs of the Alma Mater. During the last few meetings much time has been put on the selection of the various committees for the Conversazione and other matters pertaining to that event on the 14th. All the committees have since their appointment been working hard, and their energy will no doubt make the affair a success.

One thing upon which Mr. Strachan and his colleagues are to be especially congratulated is the formation of the Mock Parliament. During the sittings of the House—these will be every other Saturday evening—the questions of the day will be brought up and considered in a parliamentary way, and thus we will all be kept in touch with the great social and political issues of our country.

On February 1st, Mr. E. B. Echlin, Member for Dundas, was unanimously elected to the position of Speaker, and after his installation Mr. D. Strachan, leader of the Government, gave the Speech from the Throne, in which he laid down his platform. The three strongest planks in it aim at a readjustment of the tariff, the abolition of the Senate, and Prohibition. The adoption of the address was ably moved and seconded by D. Cameron, '92, and Stewart, '93, after which the Speaker left the chair, and the first meeting of the new Parliament adjourned, to meet again on the 15th, when the leader of the Opposition will give his opinion of the policy adopted by the Government.

Y. M. C. A.

As it is usual to have one prayer meeting each session set apart for the consideration of Missions, the meeting of Friday, January 17th, was devoted to that subject, particularly to the work carried on under the auspices of our own Missionary association. A number of those most familiar with the facts of the movement, addressed the meeting. The initial steps that led to the formation of Queen's Foreign Missionary Society; the offer and acceptance of Rev. Dr. Smith as its first representative to China; the means used to assist him in his field of labor, and other information of a general character was clearly stated by Messrs. McDonald, Binnie and Scott. An interesting letter from Dr. Smith himself, written from Chefoo, China, was read by Mr. P. A. McLeod, B.A. It contained an interesting account of the progress made by him, so far, in the study of the language, and the pleasing announcement of his appointment to the position of Chief Medical Adviser of the Government Hospital of Chefoo. This widens the facilities for greater usefulness among those for whose welfare he has devoted his life. One cannot reflect on all the information furnished by those who spoke, and by the letter of our representative,

Annual Meeting of the said Synod, and their room be supplied by the addition of seven new members, three ministers and four laymen, the three ministers to be chosen by the said Synod, on the first day of the Annual Meeting of the same, in such manner as shall seem best to the said Synod; and the four laymen to be chosen also on the first day of the Annual Meeting of the said Synod, by the Lay Trustees remaining after the seven have retired, from a list of persons made up in the following manner—that is to say: each congregation admitted on the roll of the said Synod, and in regular connection therewith, shall, at their Annual Meeting, nominate, every third year, one fit and discreet person, being a member in full communion with said Church, to fill the office of Trustee of said College, and the persons' names so nominated, being duly intimated by the several congregations to the Secretary of the Board of Trustees, in such form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year—the names of members thus added to the Board to be placed, from time to time, at the top of the roll of the Board; *Provided always*, That the retiring Trustees may be re-elected as heretofore provided, if the Synod and remaining Lay Trustees respectively see fit to do so; *And provided always*, That in case no election of new Trustees shall be made on the said first day of the Annual Meeting of the said Synod, then, and in such case, the said retiring members shall remain in office until their successors are appointed at some subsequent period; *And provided always*, That every Trustee, whether minister or layman, before entering on his duties as a member of said Board, shall have solemnly declared his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the said Church, in government, discipline and worship, and subscribed such a formula to this effect as may be prescribed by the said Synod; and that such declaration and subscription shall in every case be recorded in the books of the said Board; *And provided always*, That all the Trustees named in this Act shall continue to hold their offices, as members of said Board, until the first day of the Annual Meeting of the said Synod, which shall be held in the year one thousand eight hundred and forty-three.

(To be Continued.)

There's nothing new under the sun, they say,
In fish or in fowl or flesh,

But he who'll run up to college to-day
Will find there is much that is fresh.—*Life*.

The young man who makes a favorable impression upon a fair maiden is in an anomalous position. That is to say, he has made a hit with a miss.

An ingenious American grammarian thus conjugates the verb *kiss*: "Buss, to kiss; rebuss, to kiss again; pluribus, to kiss without regard to number; syllibus, to kiss the hand instead of the lips; blunderbuss, to kiss the wrong person; omnibus, to kiss every one in the room; erebus, to kiss in the dark."—*Ex*.

without realizing how grateful we should be for the work accomplished and the bright prospects for the future, which have been opened up as the result of this movement. Such assurances should be a stimulus to greater missionary zeal.

We, to-day, who live under the sound of the Gospel and enjoy its benign influences, and have a knowledge of the Saviour's great command to evangelize the world, cannot plead immunity from the duty of making known the truth to those of the race less highly favored. Rather the responsibility which such a command involves, and the great privileges which willing service confers, should increase the desire for the consummation of that time when all shall know the Lord, and Immanuel our King shall reign in glory from the "rivers even unto the ends of the earth."

The Devotional Committee is doing good work. The new programmes were ready when classes began after vacation. The topics are specially suited to college men.

When the committee has been careful in the selection of subjects, it is the duty of the different leaders to be thoughtful in their remarks. The meeting always has confidence in the man who thoroughly prepares his work. On such subjects as "Life," "The True Student," "Freedom," &c., there is opportunity for the presentation of the very highest ideas and motives for action—and this not only by the student who conducts the meeting, but by all who speak.

No man who thinks at all, or yearns after a life higher than that which he is actually living, can rest satisfied with the secondary matter so often spoken in the name of religion.

The Association has done true work in the past and it is doing the same now, but only so far as the members live out the truth they profess. True living will give birth to true speech. If the Y. M. C. A. is to make us better men it must set before us sympathetically, and in earnest language what we ought to be and what we can be; it must set before us the life that grows wider and fuller—the life of constant effort and constant attainment.

The attendance at the business meeting on January, 24th, was unusually large. It is gratifying to see the members take an active part in the business affairs of the Association. The President and the Secretary were appointed delegates to the Y. M. C. A. Provincial Convention, held this year in Brantford, from February 6th to 10th.

The Convention may meet next year in Kingston.

LA GRIPPE.

The first symptom was a vast unsatisfiable yearning of the soul for a something which could not be put in definite shape, but still a something. But like all things mortal this soon passed away. It was succeeded by a feeling of weakness in the legs and, in fact all over, probably akin to the sensations of the guileless medical freshman on his first introduction to the delights of our beautiful, airy, well-ventilated and sweet-scented dissecting room. Of course this could not last for ever. A headache comes on, not one of your ordinary, vulgar headaches, neither is it so insignificant as the one the

beginner of roller skating acquires in the following peculiar way: This individual is just saying to himself that he is getting along finely when lo and behold! he takes a violent and unreasonable dislike to the floor. Why he does so no one knows; but for some inscrutable reason he does so. He elevates on high his voice and feet and carefully directs his head downward with a velocity of 5,698 vels. and strikes the unoffending floor with a force of 69,875 dynes. This seems like wanton cruelty, and strangely enough our government, which is very progressive in other things, has not yet legally prohibited such wanton abuse of dumb things. But I have been wandering. However, a faint idea of the feelings of the cranium of one afflicted with this disease, which so inflames one's nose and imagination, may be got by trying the experiment just described. "This is just the beginning of sorrow," as our short but long-headed prof. so often says. You think you had better go to see the doctor. He ladles out something less than a quart of quinine into three pieces of paper and says as he holds them, "take one every two hours." I guess all know the wonderful drawing up powers of quinine. You take the first dose, one eye shuts, the other opens very wide; your nose seeks its own company and retires into itself like the classic tortoise; your mouth assumes the form of a crescent and seeks to engulf your nasal organ; your tongue meantime aimlessly rolls around in your mouth; you bathe your feet in hot water and finally flump off to bed and put a mustard plaster on your chest. Too often have poets sung the beauties of the mustard plaster for me to try my hand. But this much I will say, you dream that you are bound as securely as Gulliver, and your grandmother's stern Puritanical old aunt is standing over you pouring boiling water on your chest and saying at the same time, "unless the boy can stand this he will never make a man."

As to the cough, take my own case: I live less than ten miles and more than a quarter of a mile from college. But were it not for the kindness of a friend I would even now be examining in my leisure hours the inside structure of, and adorning, the police station. This friend told me that the Senate had found that the work of the college could not go on while I was coughing so near them. Therefore they instructed the police to raid my boarding house. By the liberal use of Dr. R——'s medicine, my will, and last but by no means least, a gag of bed-clothes, I am yet, thank goodness, a free man. During all my sufferings when the sky seemed blackest and my nose was wildest, my only consolation was in singing the oft quoted but much abused hymn,

"In heaven above, where all is love,
There'll be no la grippe there."

ONE WHO HAD IT.

BOARD OF MEDICAL STUDIES.

This Board met on the 10th January.

Notice of motion was given by Dr. Fowler and Prof. Dupuis for next annual meeting:— That two or more Associate Examiners be appointed in Medicine, whose duties shall be to examine the papers of all candidates who make less than fifty per cent. on any subject, and

also to be present when such candidates are examined orally.

On motion of Dr. Knight it was agreed that the oral examinations in Medicine and Surgery be conducted in the General Hospital or Hotel Dieu, as may be arranged for by the chairman of the Board of Examiners, and be of a practical and clinical character.

Dr. Knight gave notice that at next annual meeting he would move, that the study of Comparative Anatomy and Comparative Physiology be made compulsory, as a part of the University medical course.

The Board appointed the following examiners for the present year :—

Materia Medica—K. N. Fenwick, M.A., M.D.

Practice of Medicine—Fife Fowler, M.D.

Physiology—W. H. Henderson, M.D.

Surgery—V. H. Moore, M.D., Brockville.

Anatomy—R. W. Garrett, B.A., M.D.

Histology—T. R. Dupuis, M.D.

Obstetrics—W. J. Gibson, M.A., M.D., Belleville

Jurisprudence and San. Science—T. M. Fenwick, M.D.

Chemistry—Prof Goodwin, D.Sc.

Dr. Fife Fowler, Chairman of the Board of Directors.

Examinations to be held as follows for the current session :—

Materia Medica—Monday, 24th March, 10 a.m.

Practice of Medicine—Monday, 24th March, 3 p.m.

Physiology—Tuesday, 25th March, 10 a.m.

Surgery—Tuesday, 25th March, 3 p.m.

Anatomy—Wednesday, 26th March, 10 a.m.

Histology—Wednesday, 26th March, 3 p.m.

Chemistry—Thursday, 27th March, 10 and 3.

Jurisprudence and San. Science—Friday, 28th March, 10 a.m.

Obstetrics—Friday, 28th March, 3 p.m.

Orals for students of the Women's Medical College to begin on Friday, 28th, at 7 p.m., and for students of the Royal college on Saturday, 29th, at 3 and 7 o'clock p.m., and continued as the examiners shall appoint.

THE OSSIANIC SOCIETY.

This organization is fully keeping pace with the general march of progress all along the line in our University. It has now resumed the Talks which every one connected with the society found so enjoyable in the years that are gone. At the annual meeting held on the 13th ult., the following office-bearers were elected for this session :—

Patrons—Rev. Hugh Taylor, Pakenham, and Professor Harris, R.M.C.

Hon. President—Professor Nicholson, Queen's.

Bard—Evan MacColl, Esq.

President—Mr. D. Cameron.

1st Vice-President—Mr. N. K. McLennan.

2nd Vice-President—D. Gibson, Esq.

Secretary—Mr. J. W. Maclean.

Treasurer—Mr. F. A. McRae.

Librarian—Mr. C. Campbell.

Executive Committee—Mr. D. D. McDonald, Mr. John A. McDonald, B.A., N. McNeil, Esq., J. Machar, Esq., Q.C.

Pipers—Masters Harris.

On Friday, 24th inst., Prof. Nicholson delivered a most interesting lecture on Celtic Philology. It evidenced considerable research in ancient lore on the part of the professor, and the audience enjoyed a rare treat. There was a good attendance, including a few ladies. The Ossianic boys always like to have the fair sex with them, "you know." A trio of *Mac's* rendered a beautiful Gaelic song, which was loudly encored, but the time being up the proceedings were terminated with the singing of *Anld Lang Syne* in Gaelic.

PERSONALS.

Dr. R. C. Chanonhouse will locate in Eganville.

John McKay, B.A., '88, is studying law at Sault Ste Marie.

Prof. Macgillivray is a member of the Canadian Club at Guelph.

Dr. H. Mitchell will practice a short distance out of Rochester.

J. H. Mills, B.A., is teaching the young idea at Renfrew High School.

T. H. Farrell, B.A., has been appointed first assistant in Dundas High School.

Rev. J. G. Stuart, of Balderson, has accepted a call to St. Mark's Church, Toronto.

J. A. Sinclair gave an address at an entertainment in Perth on December 30th last.

Rev. Geo. Lang, B.A., made a flying visit to the College, Dec. 15th. Come again, George.

On the move: Dr. Geo. Emery has removed from Deseronto to Lansdowne to practice his profession. Donald Robertson, B.A., has opened a law office in Toronto.

W. O. Wallace, '90, now attending lectures in Theology at Manitoba College, Winnipeg, has taken unto himself a wife. Walter always was the white-headed boy. Hope he won't become the bare-headed boy.

Mr. S. H. Clarke, formerly of Queen's, Kingston, but now Lecturer in Elocution at the Toronto Conservatory of Music, has been engaged to deliver lectures at Trinity twice a week during the Michaelmas and Lent terms.

For China—Miss Maggie H. Scott and Miss Tina J. Scott, sisters of the Rev. A. H. Scott, Perth, has been chosen by the North American Council of the China Inland Mission as additions to the Canadian staff in China.

The *Japan Mail*, Yokohama, Nov. 26, 1889, says: "We learn that Mr. J. M. Dixon, Professor of English Literature in the Imperial University, leaves Japan next month on a year's furlough. His duties will be discharged during his absence by Mr. Arthur W. Beall, M.A., a graduate of Queen's University, Kingston, Canada. Mr. Beall took his degree last year with honours in modern languages and classics. He was the silver medallist of his term in modern languages. Mr. Dixon has well earned a season of rest, as he has been steadily at work for fourteen years." Congratulations to Arthur—we mean to Professor Beall. Another Professor, E. H. Russell, B.A., 1889, has been appointed Professor of Mathematics

in the Military Academy, New York. Another case of prophets being honored abroad rather than at home.

There appeared in a recent issue of the *Christian Guardian* a letter from a Kingstonian, signing himself "D.G.," and we have clipped from it the following remarks which will, we are sure, be read by the class of '89 with peculiar interest and conflicting emotions: "A young man—one of our college boys, W. H. Brokenshire—at the age of ten years gave himself to the Lord for the foreign work, and so he bent every effort in his life to that one end. Taking up his studies in Queen's, he graduated at the National, receiving his B.A., and covering that with an M.A., and yet aspiring to a D.Sc., he received the degree of Ph.D., and now that the time had come for the date of his departure to be settled, he decided on January 1st, 1890. He had for the last few months been engaged to the eldest daughter of the Rev. Mr. Jones, of Kingston. A re-union of the two families occurred during Christmas week, where the Brokenshires gave their son to the Japanese, and the Joneses their daughter. He bore with him letters as chief examiner of the National University of Chicago for the Empire of Japan, and letters of authority to establish a \$50,000 university at Tokyo, he himself acting as vice-chancellor." That's just Canada's luck. As soon as some men show signs of real genius and intellectual strength they make tracks straightway either to the nation south of us, like Edison, or to England, like Grant Allen, or to some barbarous land, instead of wielding their mighty influence for the benefit of their benighted fellow-countrymen at home. And now here is William (*alias* Billy) Brokenshire, R.A., M.A., D.Sc., Ph.D., etc., gone to cast his pearls before the dusky Japs. We are really beginning to feel afraid of Canada's future. We doubt though the advisability of spending \$50,000 on a university. It would in our estimation be far better to hire an office on some back street in Tokyo and then publish in an influential newspaper the following announcement: "The agent and chief examiner of the great National University of Chicago, America, has arrived in Japan with a full stock of capital letters on hand, which will be disposed of on liberal terms. Any one wishing an assortment will please correspond immediately. Prices according to combination." Japan's greatness is made.

ROYAL COLLEGE NOTES.

The report is now going about the halls (and is verified by the smiling face of the chief participant) that our worthy Senior, J. T. Fowkes, has "gone and done it." Such abnormal action on the part of one who was considered such a hard student as never to have time even to think of such things has caused no little stir among his similarly ambitious but less successful classmates. The mysterious mathematical problem of making one and one equal one was happily performed last September, when Miss Nellie Tinkiss, Avonmore, became Mrs. J. T. Fowkes, and our popular classmate gave practical proof of his belief in "Old Fowkes at Home." The JOURNAL offers its congratulations and wishes every happiness.

The Royal am a moverin' along. That the Royal has indeed entered on a career of great prosperity and suc-

cess is evident to all. The citizens of the Limestone City, recognizing its merit and wishing to aid and to encourage her as far as possible, have risen to the emergency and now are about to establish a *Coffin and Casket* factory in the vicinity of the hospital.

Mr. J. H. Bell, who has been seriously ill for some time past, returned last week from Watertown, where he was spending a few weeks to recruit his health. Johnnie now may be heard at any time of the day singing "The girls I left behind me."

Mr. Ed. Harrison, who has been teaching for the summer near Madoc, has arrived in our midst again.

Mr. W. T. McClement, B.A., has been appointed assistant master at Ingersoll High School for 1890. We wish him success.

This way, ladies and gentlemen. Patients attended to with neatness and despatch.—[E. Ryan, M.D.]

COLLEGE NOTES.

Hello, Yank!

John is sporting round the halls in a black suit.

The Hockey Club is now under the protection of the Athletic Association.

Our Bulletin Board:—The old-time notices of rubbers being removed by mistake or otherwise are as numerous as ever.

Some students are in the habit of tearing the covers off pamphlets, etc., in the Reading Room. Take our advice, boys, and drop it.

The names of the students who absolutely refused to pay the delegation fee have not been posted up yet. Post them up, boys, and let us know who these individuals are.

Our Gleo Club meets every Monday and Thursday afternoon for practice. The boys are doing some good work. Let us all turn out to their concert in February.

Why don't the class of '90 get a lot of senior canes? It is a customary thing with American students to have class canes. One of our exchanges states that a class of '90 has ordered a lot of "polished ebony sticks with finely embossed silver heads."

An exchange suggests the following yell as appropriate for the freshmen: Rip! Rah! Rah!—Rip! Rah! Ree! Muma! Mama!! Come to me!!

Recently a representative of the JOURNAL had, by invitation, the pleasure of hearing Miss Alexander, the well-known and justly celebrated elocutionist, at the Opera House in this city, and although our expectations regarding her ability and training had been high, they were more than realized. Miss Alexander's graceful carriage, histrionic powers and voice modulation were remarkable, while her selections showed great taste and discrimination. As a mimic she was particularly good, especially when representing a child's voice and manner, which she did to perfection. She completely captivated the hearts of her audience, especially the student element, and won golden opinions from all quarters.

“LADIES’ CORNER.”

—EDITORS:—

MISSES ANNIE G. CAMPBELL, JESSIE CONNELL, LAURA BENNETT.

THE HIGHER EDUCATION OF WOMEN.

WE take from *The Week* the following interesting paper, read at the Dominion W. C. T. U., by Agnes Maule Machar:

The differences of opinion that have complicated the question of the Higher Education of Women recall the remark of a thoughtful writer, that in the actual condition of humanity, errors and misconceptions are the natural accompaniments of the process through which truth is brought to light. To this general truth, the question of the Higher Education of Women forms no exception; and perhaps the cause has suffered from the mistakes of its friends, scarcely less than from those of its enemies. The main struggle, however, has been fought, and even it is now generally conceded that there is no reason why studious young women should not have free access to all the advantages of systematic and thorough training that are open to studious young men.

There are still some who, either from misconception or from a strange and slowly dying prejudice against a thoroughly educated womanhood, would fain keep back the wheels of time. Even literary women have been found ready to sound the note of alarm that the progress of female education is likely to prove injurious to the race by deteriorating the physical health and development of the mothers of the future.

There can be no doubt that this is not altogether a superfluous warning, in regard to the conduct of education for both sexes under the present general “cramping system,” which pervades all our educational institutions, and has called forth such a vigorous protest from English men of letters. Doubtless, also, the evil effects of the system are likely to tell much more injuriously on young women than on young men, but, this is merely an accident of education, not its necessary or legitimate accompaniment; and we may trust that, ere long, the growing intelligence of the age will sweep away a practice so injurious to the true development, whether mental or physical, which is the aim of education, properly so-called.

All true friends of the progress of higher education among women have a double reason for urging on this urgently needed reform.

But one distinction cannot be too strongly emphasized, in all discussions of this question; and that is, the distinction between “Liberal” and “Specialised” education. These two stand on entirely different grounds, and, in discussion, should be kept entirely distinct, especially as regards the education of women.

For, as regards men, the specialised education, that is, the education which fits him for a special calling in life, follows naturally in the wake of the liberal education which should precede it, whenever this is possible, while, in the case of women, the domestic duties which form the usual and normal avocations of the most happily situated women do not seem to have the same direct connection with previous linguistic, mathematic or scientific study.

As regards women, the specialised studies which naturally follow the college course of the young man are only for the comparatively few; those who combine, with the need and the desire to earn their own livelihood, the ability and the inclination for some professional calling. These of course have a right to the best specialised training possible to fit them for their chosen vocation; and as the great excess of women over men makes it inevitable that many women must remain unmarried, and in most cases maintain themselves, it is only to be expected that many more intelligent and independent young women will seek to provide themselves in advance with the means of earning an honourable competence, should a congenial marriage not fall naturally to their lot.

As for the somewhat overstrained fears of those who dread that the tendency to seek specialised training may deteriorate the physical health and development of women we may well reply that, if it does tend to lower the ideal *physique*, in some cases, this is not an ideal world and we have frequently to adapt ourselves to very un-ideal conditions. If every woman could be fitted into a safe domestic niche—

Her office there to rear, to teach,

Becoming, as is meet and fit

A link among the days, to knit

The generations each to each—

it would certainly be quite unnecessary that she should exhaust any portion of her strength and energy in undergoing a severe course of specialized study. But as labour of some kind must need be the lot of many women who frequently have not only to maintain themselves but to provide for others, helplessly dependent on them, and as it is better, after all, that women should “work” than they should “weep,” or even idle, it becomes a matter of some consequence whether they shall do congenial and remunerative work or earn a bare livelihood by ill paid drudgery. And the severest course of study necessary for professional training is scarcely likely to exhaust the strength and vitality of women as much as must the hard menial labour, or the perpetual machine-work, at which so many mothers of families prematurely wear themselves out in too prolonged hours of manual drudgery. The dangers to physical health that lurk in specialized study are after all but a drop in the bucket compared to the manifest evil effects of the overstrain of physical labour to which many women are driven by hard necessity. And of course, for any individual, the greatest happiness and usefulness are to be found in the line of those natural gifts and promptings, which, for all of us, are at least indications of the kind of work that God means us to do in this world.

It would seem, therefore, unjust to deny to any young woman who should desire to prepare herself for some professional avocation, the means of so doing.

In the case of her marriage, the acquirements will not be entirely thrown away—no real knowledge ever is wasted, while the mental discipline they have involved, the habits of accuracy and thoroughness gained, will be most useful to her in the conduct of her household and the training of her children. Only in very exceptional instances, indeed, would she be at all likely to attempt to live the double life—professional and domestic—which

for most women would be a very undesirable strain. The natural tendency of women on marriage is, as we all know, to throw aside other pursuits altogether, and to absorb themselves rather too exclusively in purely domestic cares. This, though at first sight it may seem to promise a better ordered *ménage*, and a better cared-for family, is not, when left unchecked by any impulse towards the higher ideals and wider interests, the best preparation for the noblest functions of wifehood and motherhood. A well-known and popular writer has lately based a plea for the *inferiority* of woman, partly on the fact that it is *man* who does what he calls the "work of the world"—i. e. in the field and the mine, in building houses and navigating ships, while the work of the woman lies in the *home* and the *family*. Most of us, who feel that the world needs nothing so much as true and noble-minded men and women, will not see that this division of labour, at all events, assigns to woman work of inferior importance; since, to her who presides in the home falls the highest and the most momentous work in which human beings can engage, that of moulding human character and human souls. When we add to this sphere of woman's work her large share in the teaching of our schools, we might well maintain, were it limited to these two departments alone, that its dignity cannot suffer by comparison with the tilling of the soil, mines for iron and coal, or even building the Menai Bridge! But in order to do this noble work nobly, she must herself have a fitting *mental* as well as physical development.

It is here that we find the strongest plea for "higher," that is "liberal" education for women. Let it be remembered, then, that the object of a "liberal" education of either sex is the *improvement of the individual*; not that of fitting the individual for any particular career.

A man or woman cannot, indeed, be said to be *educated* in the true sense who has learned only what was necessary to fit him or her for the work of earning a livelihood, even in a profession; unless, indeed, this chosen line be one of a few which demand a wide culture as a necessary preparation. A doctor or a lawyer who has studied nothing outside of his prescribed course must fall far short of being a man of thorough culture. What is aimed at in the "liberal education" which should always, if possible, be the foundation of specialised training, is to prevent a narrow and one-sided development by the broad, general and varied culture, which the experience of ages has endorsed, as on the whole, the best fitted to brace, discipline and stimulate the intellect, and draw forth in the greatest perfection the mental powers of the individual.

The culture aimed at in a "liberal education" has been defined to mean "assimilation, self-adaptation, taste; it is the mental reaction which succeeds the acquisition of new materials; it is the insight; the mastery of one who not only learns but thinks; it is more than mental, for it becomes almost a moral attribute and an *ingredient* in character."

If this "liberal" culture, then, be thought desirable for young men, is it not equally needed by young women; since women, as we are frequently told, and by the opponents of "their" higher education, are "governed far more by instinct, by impulse, by affections, than by logic,

by purpose, by physiology?" If this be true, and undoubtedly it is their natural tendency, surely they need in a proportionately greater degree such a training as shall give them mental flexibility and receptiveness; as shall teach them not merely to learn, but to think, and thus free them from the way of prejudices, of passion, of a blind unreasoning adherence to traditional or conventional opinions.

More, indeed, than female specialists do we need thoroughly cultivated women who shall use the power and influence which, as women, they possess, not for selfish or frivolous ends, but to promote the higher ideals of life; who shall realize the nobler qualities of Wordsworth's "perfect woman," while, at the same time, "not too bright or good" for any sweet loving office of womanly care! The old delusion, which should certainly be relegated to "Turks and infidels"—for heathens, in India at least, are growing out of it—that if a woman be only pretty and lady-like, nothing else matters very much, has given us too many examples of the silly, vain, weak and narrow-minded type of feminine character that novelists seem with a contemptuous relish to delight in portraying. The spirit of the age demands women of a larger mould than this. Is it too much to expect that Christian Anglo-Saxon women should be less noble than "Cato's daughter," or than those heroic Roman matrons of a later age who encouraged the men dearest to them to risk preferment, property, life, in contending for the liberties of Rome? Compare such women with the conventional modern heroine and her

Life, that, like a garden pool,

Lies stagnant in the round of personal loves,

That has no ear save for the tinkling lute

Set to small measures, deaf to all the beats

Of that large music rolling o'er the world;

A miserable, petty, low-roofed life

That knows the mighty orbits of the skies,

Though nought save light or dark in its own cabin.

This picture, by one of the most gifted and cultured women of our own age, is but too often realised. It is this narrowness of horizon, arising from a narrowness of training that makes so many women unable to recognize wider interests than those of the individual, and that make accidental, emotional or sentimental considerations frequently overpower those of reason and common sense. It is the same narrowness of vision that tends too often to mar the usefulness of her philanthropic work, and more especially of her work in the cause of temperance; in which, just because her feelings are so strongly interested, zeal too often turns into fanaticism which seriously discredits, with thoughtful men and women, her best intended efforts, and thus injures the very cause she so intensely desires to promote!

The more that, by reason of increasing activity and earnestness, woman is coming to the front in so many kinds of philanthropic work, the more does she need that mental training which promotes calm, clear and comprehensive thinking to guard her from the impulsive extremism which is so apt to carry her off the line of judicious and well-considered action. And it is for this *mental training*, not for "cram" or ambitious display, that higher education is worth the struggle to secure it.

Let it not be supposed, however, that this desirable training and culture, this "liberal" education, are nowhere to be found save within our universities. These constitute indeed at present the most direct and certain means of attaining it, especially for those who are not fortunate enough to possess other more private direction. But there are more ways than one of attaining the end, and we cannot here stop to discuss the vexed question of co-education. This problem will doubtless be best solved by the "logic of events." All we plead for is that young women should be encouraged, and, if possible, trained and directed to seek to attain, by the best means in their power, that wisdom which is the result of the best and most symmetrical development of the mental and moral powers.

And in an age where the need for high ideals, right thinking and noble living is more urgent than ever before, when "the thoughts of men are widening with the progress of the suns" more rapidly than ever, is it superfluous to claim for every woman from an enlightened society the best and completest development, physical and mental, which it is possible for that society to give? It will in the long run assuredly be found that, speaking generally, what is truly the best for the individual is truly the best for the race.

EXCHANGES

IN the *Manitoba College Journal* we notice a eulogy of Dr. Tassie. We could wish the Dr. a better panegyric. The style is involved, pompous and often incorrect. Sometimes a fine word with most incongruous associations, as when the Dr.'s memory as a diplomatian is said to be "fragrant in hundreds of hearts." Sometimes an elaborate sentence goes wrong, as the following; the writer is speaking of Dr. Tassie's punctuality, and continues: "To say nothing of the fearful regularity with which the well-known diet of soda biscuits, weekly cake, bi-weekly pudding and yearly turkey pursued one another in their march toward a disposal, always silent and often awestricken." The final clause is delightfully ambiguous. The writer falls into a very common mistake and tries to be fine before he is correct.

After commenting on the late revolution in Brazil, the *Notre Dame Scholastic* turns to commiserate Canada's unfortunate position as the last foothold of monarchy in the New World. It holds that the wisdom and stability of republican governments are proved facts; that a "monarchy hampers its subjects; a republican government affords opportunities for broadest development and the greatest possibilities;" and that "the former restrains its people by narrow and restrictive measures; the latter fosters them by wise and liberal laws." On the strength of these propositions, the *Scholastic* hopes to see our Dominion profit by Brazilian example.

We are obliged to the *Scholastic* for its interest in us, and have no doubt of its sincerity; but we cannot accept its views. A republic may be safe and stable—though

the examples of France and the Central and South American States show that such is not always the case—but we regard the British constitution as equally safe and stable. We are utterly unaware of any hampering or restrictive measures taken by the government against the wishes of the people; we regard our House of Commons as infinitely more under popular control than the American Congress; and we hold that the President of the United States has far more power than the Queen—let alone our Governor-General. Keeping this in view we may be pardoned if we fail to see the absolute necessity of republicanism.

The *Ottawa College Owl* has made another effort and appears in an excellent double number. There are plenty of illustrations; the articles are good, and the whole number is one of the best we have seen among college papers. Of course to Queensmen, the football portion is the most interesting. The account of the two matches are naturally from an Ottawa College standpoint, and we will make few objections. But in one point we deem it our duty to raise a protest. The *Owl* makes a most serious charge against the referee of the Ottawa match, Mr. J. A. Senkler. Such phrases as "after listening as a matter of form," "the referee * * * acted unconscientiously and contrary to what he himself knew was right," and "it was a splendid display of partizanship in a referee" are very grave charges and should not be brought forward without the fullest proof. As Queensmen we desire to state that we do not believe that the referee was partial towards us; that we have no desire to win matches by partizanship, and that we regret exceedingly the *Owl's* action in thus accusing Mr. Senkler. In its closing reflection the *Owl* says that our style of playing is very ancient, some five or six hundred years old. For so antiquated a team we gave a very rough shaking to the exponents of present-day play. The other features of the *Owl* are excellent. There is an amount of poetry that seems to indicate that Ottawa College is by no means deficient in singers, while the list of prose contributors is large.

One of our most welcome exchanges is *Knox College Monthly*. It always contains valuable and readable articles. Thanks for your bright and kindly notice of Queen's Jubilee.

COLLEGE WORLD.

Yale, Harvard, Princeton and Columbia hold entrance examinations in Paris.

An innovation worthy of notice has been introduced in John Hopkins University. Hereafter, all undergraduates will be required to pass an examination in gymnastics before a degree is given. A novel idea, well worth the trying.

Of German students it is said that one-third die from confinement and over-work at college; another third from the effects of vices contracted while at college, and the rest govern Germany.

The University of Pennsylvania will erect a dormitory that will be the largest in the United States. Its cost is

to be \$125,000. Princeton also is erecting a massive, four-story dormitory of brown and gray stone. It will be called "Brown Dormitory," in honor of Susan D. Brown, of Princeton, who gave \$75,000 toward the building.—*Ex.* May Queen's soon follow Princeton's good example.

It is estimated that one man in 3,000 in England takes a college course; one in 200 in the United States of America; one in 614 in Scotland, and one in 213 in Germany. Wonder what is the average in Canada?

The Catholic students have founded a society known as the Yale Catholic Union. The aim of the society is principally literary, and all Catholics in the university are eligible for membership.

The expenses of the boat club at Harvard last year were \$10,076 17, of the base-ball association \$7,208.02, and the foot-ball association \$7,214.38, making a total for the three organizations, \$24,588 57.

DE NOBIS NOBILIBUS.

ONE of our Divinity students was preaching in a certain town not a hundred miles from Kingston, and his text was, "And his thoughts troubled him." After he had held the congregation in suspense for about forty minutes, a young lady remarked to a friend that she did not believe the minister had any thoughts to trouble him or anybody else.

Dean to Soph.—"Mr. D—s, where do the symptoms of insanity first manifest themselves."

Mr. D—s—"In the final year, sir."

Freshie—Say, are those Scotts brothers?

Junior—No, my dear, only brethren.

Freshie thinks that is a distinction without a difference.

(Scene in Latin class after A. M. S. election)—"Mr. M—rh-d, will you translate?"

"Not prepared, Prof."

"I charge thee, Cromwell, fling away ambition!"

First Senior in Astronomy (who is gazing abstractedly towards the azure dome of heaven)—"How beautiful and calm Orion is shining this evening!"

Second Senior—"O! Ryan did ye say! Thank the Lord there is one Irishman in Heaven, anyhow."

Medical students, presumably Lady Meds, were recently disturbed in a ghouliah "undertaking" in the vicinity of Sydenham. Several shots were fired at them and one shouted, "My God, I'm struck!" Developments in a few days.

The following conversation between two lady students was accidentally overheard:

"Do you know Jimmie C——e has la grippe?"

"Oh dear, I hope it won't injure his heart!"

"Why, how could it?"

"Well, they say it always attacks the weakest part."

It may be in place here to state that Jimmie has recovered.

The following conversation was overheard between a graduate and a freshman in Junior Latin, a strong admirer of Latin style:

Freshman—How I wish I had lived in the time of Livy!

Grad.—Why?

Freshman—Well, you see, I could have written *ego* first.

The listener retired into his own little self and wondered if the *Concursus* had died of "la grippe."

WHAT THEY ARE SAYING

Greeting.—[A. W. Beall, B.A.]

Old Fowkes at home.—[J. T. Fowkes.]

Now, mother, an I a goat.—[W. K-d.]

We are the College.—[R. M. Ph-l-n, B.A.]

And they all went higgelty-piggelty.—[Prof. N.]

I went to the At Home in the Den.—[J. A. Mac.]

Sure, an' I'm in for honors too, bedad.—[F. M-ch-ll.]

They are building a rink on my cow pasture.—[John.]

Isn't this a dandy school bug I've got.—[R. M. Ph-l-n.]

Will somebody play Gen. Boulanger's March.—[Prof. Mac.]

Hurrah for Sir John and no monopolies!—[Jimmie Ogilvie.]

I am canvassing for the medal in the spring.—[T. C-m-l-n.]

I'd get married right off if I only had the cash.—[W. H. S. S-m-p-n.]

"Will no one tell me what she sings."—A haudsome reward offered.

The *Concursus Iniquitatis* will always find an advocate in me.—[F. McCammon.]

I will receive subscriptions for JOURNAL at any time. No trouble to make out receipts.—[Business Manager.]

I calculate I can take the red hraid off my gown if I like. I am from the Philadelphia High School.—[Davis]

I always and ever drink my toasts in a—a—well—water, you know, specially at a Medical dinner.—[G. Hay-ng-a.]

Philosophical speculation is a very different employment from playing football but "I'm getting there all the same."—[Large C-m-r-n.]

Is that Commentary on the Confession of Faith by Hodge or Hodges? Hodges is no ordinary theologian. Indeed, no!—[R. J. H-t-ch-n.]